



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver

1. <i>Qaf</i> <sup>1</sup> , by <sup>2</sup> The Qur'an The Supreme.	ق وَالْقُرْآنِ الْمَجِيدِ ١
2. Rather they <sup>z</sup> wondered that came (to) them a warner of them; then said the unbelievers: this (is) a thing, wonderful.	بَلْ عَجِبُوا أَنْ جَاءَهُمْ مُنْذِرٌ مِنْهُمْ فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ ٢
3. Are if we died and we were a <i>tora'ban</i> (crushed sand), <i>tha'leka</i> ( <i>afar-that-it</i> )/ <sup>x</sup> (is) a return, distant.	أَإِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكَ رَجْعٌ بَعِيدٌ ٣
4. <i>Qad</i> ( <i>already and affirmatively</i> ) We knew what decreases <sup>w</sup> the Earth <sup>w</sup> of them; and We have a book <i>hafeedhon</i> <sup>3</sup> ( <i>multitudinous keeper-up</i> ).	قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيفٌ ٤
5. Rather they <sup>z</sup> denied by the right <sup>x</sup> <i>lamma</i> ( <i>when/whence</i> [it <sup>x</sup> ] came <sup>x</sup> (to) them; so they (are) in a matter <i>mareejent</i> <sup>4</sup> ( <i>admixture/perplexing</i> ).	بَلْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٌ ٥
6. Have then not they <sup>z</sup> looked to the Heaven <sup>w</sup> above them; how We built it <sup>w</sup> , and We adorned/bedecked it <sup>w</sup> and not for it <sup>w</sup> of orifices/rifts.	أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ فَوْقَهُمْ كَيْفَ بَنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ ٦
7. And the Earth <sup>w</sup> We extended it <sup>w</sup> and We cast in it <sup>w</sup> anchors <sup>5</sup> ( <i>catches/fasteners/stabilizers</i> ) and We sprouted in it <sup>w</sup> of every pair/hue <sup>6</sup> ( <i>which is</i> ) <i>baheejen</i> ( <i>iteratively delightful</i> ).	وَالْأَرْضِ مَدَدْنَاهَا وَأَلْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَهِيجٍ ٧
8. A <i>tabsseratan</i> ( <i>evident-indicator for the insightful</i> ) <sup>w</sup> and a reminiscence/remembrance <sup>w7</sup> for every <i>abden</i> <sup>8</sup> ( <i>a slave</i> ) <i>muneebon</i> <sup>9</sup> ( <i>iterative returner penitent</i> ).	تَبَصَّرَةٌ وَذِكْرَىٰ لِكُلِّ عَبْدٍ مُنِيبٍ ٨
9. And We descended from the sky <sup>w</sup> water <sup>x</sup> blessed <sup>x</sup> ; then We sprouted by it <sup>x</sup> gardens <sup>w</sup> and the harvest's grains.	وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ وَحَبَّ الْحَصِيدِ ٩

<sup>1</sup> See the *Lexicon* attached to this *Translation* for a commentary on this.

<sup>2</sup> In Arabic the letter “و” is a letter used to *swear* by the name of Allah. In English the *equivalent* for swearing is “by”. Therefore, since this *Ayah* begins by making an oath by the name of “القرآن”, so we start with the word “by” and not “و” as “و” will *not* suffice the meaning.

<sup>3</sup> The word “حَفِيفٌ” is rooted in “حَفِظٌ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to *stay even* (as in *acts of strength, endurance, or speed*) \*although he was small he could keep up with the larger boys in sports\*.” (*Emphasis is added*).

<sup>4</sup> That is most perplexing matter.

<sup>5</sup> That is the mountains.

<sup>6</sup> The word “زَوْجٌ” *strictly and linguistically* speaking means (1) *pair*, (2) *husband or wife*, (3) the *individual entity with a companion*, (4) *category* (sort or kind or specimen), (5) *hue* (color). And quite relevant to the word “زَوْجٌ” is its *plural*: (1) “أَزْوَاجٌ”, which could also mean: (2) *similar*, i.e. the *look-likes.* ), (3) *hues*. See *اللسان*.

<sup>7</sup> The word “ذِكْرَىٰ” is “*reminiscence/remembrance*” based on this great *Ayah*, “And if the Satan (*causes*) you <sup>s</sup> to assuredly forget then sit not, after [the] reminiscence/remembrance” (S6: 68).

<sup>8</sup> The word “*abden*” = “slave,” the *denotation* of this word is *vastly paradoxical* with respect to Allah vis-à-vis the humans. See the *Lexicon* attached to this *Translation* for an elaboration.

<sup>9</sup> The word “*منيب*” from “*أناب*” means *iteratively returned penitent*. See *الراغب*.

10. And the date-palms <sup>w</sup> <i>ba'se'qa'ten</i> ( <i>tall-she<sup>y</sup></i> ) for it <sup>w</sup> sheath <i>nadheedon</i> ( <i>iteratively tiered</i> ).	وَالنَّخْلَ بَاسِقَتٍ لَهَا طَلْعٌ نَضِيدٌ ﴿١٠﴾
11. <i>Reẓ'qar<sup>x</sup></i> ( <i>rain</i> ) <sup>x</sup> for the <i>eba'de</i> ( <i>worshippers/submitters/slaves</i> ); and We quickened by it <sup>x</sup> a dead <i>baldata<sup>w</sup></i> ( <i>region/community/city/Makkah city</i> ) <sup>w</sup> ; like <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) the <i>kborojo</i> ( <i>resurrection</i> ).	رَزَقًا لِلْعِبَادِ وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ ﴿١١﴾
12. Denied-she <sup>y10</sup> before them <i>Nooben's</i> ( <i>Noah's</i> ) people and the <i>Rass'</i> ( <i>well</i> ) companions and <i>Thamooda</i> .	كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَأَصْحَابُ الرَّسِّ وَثَمُودُ ﴿١٢﴾
13. And <i>Aadon</i> and <i>Pharaoh</i> and <i>Looten's</i> ( <i>Lott's</i> ) brothers.	وَعَادُ وَفِرْعَوْنُ وَإِخْوَانُ لُوطٍ ﴿١٣﴾
14. And the <i>Ayka'te's<sup>w</sup></i> companions and <i>Tobba'en's</i> people; all/each denied the messengers so righted [My] menace <sup>11</sup> .	وَأَصْحَابُ الْأَيْكَةِ وَقَوْمُ تُبَّعٍ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ ﴿١٤﴾
15. Have then We fatigued/weakened <sup>12</sup> by the creation the first; rather they ( <i>are</i> ) in a nonplus of a new creation.	أَفَعَيَّنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ ﴿١٥﴾
16. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) We created the human and We know what whispers by him himself <sup>w</sup> and We ( <i>are</i> ) closer to him than the jugular vein.	وَلَقَدْ خَلَقْنَا الْإِنسَانَ وَنَعْلَمُ مَا تُوَسَّوَسُ بِهِ نَفْسُهُ وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿١٦﴾
17. <i>Edb</i> ( <i>when/while</i> ) <i>yatalaqqqa</i> ( <i>receives/garners</i> ) the <i>mutalaqqeyan'ne</i> ( <i>twain receivers</i> ) <i>a'n</i> ( <i>off</i> ) the <i>yameeney</i> ( <i>right-side</i> ) and <i>a'n</i> the <i>shema'le</i> ( <i>left-side</i> ) <i>qa'eeton</i> <sup>13</sup> ( <i>steadfast-sitter</i> ).	إِذْ يَتَلَقَّى الْمُتَلَقِّيَانِ عَنِ الْيَمِينِ وَعَنِ الشِّمَالِ قَعِيدٌ ﴿١٧﴾
18. Not utters [ <i>he</i> ] of a say except <i>laday</i> <sup>14</sup> ( <i>directly and possessively by</i> ) him a <i>rageebon</i> ( <i>watcher/observer</i> ), <i>ateeton</i> <sup>15</sup> ( <i>he who is in preparedness-readied</i> ).	مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾
19. And came-she <sup>y</sup> the death's inebriety <sup>w</sup> /agony <sup>w16</sup> by the right <sup>x</sup> ; <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> , ( <i>is</i> ) what you <sup>g</sup> were not of it <sup>x</sup> veering.	وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ ﴿١٩﴾
20. And ( <i>had been</i> ) blown in the horn; <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) day ( <i>of</i> ) the menace.	وَنُفِخَ فِي الصُّورِ ذَٰلِكَ يَوْمُ الْوَعِيدِ ﴿٢٠﴾
21. And came-she <sup>y</sup> every self <sup>w</sup> with it <sup>w</sup> a driver <sup>x</sup> and a <i>shaheedon</i> ( <i>iterative witnesser<sup>x</sup>/testifier<sup>x</sup></i> ).	وَجَاءَتْ كُلُّ نَفْسٍ مَّعَهَا سَائِقٌ وَشَهِيدٌ ﴿٢١﴾
22. <i>Laqad</i> ( <i>verily, already and affirmatively</i> ) you <sup>g</sup> were in a heedlessness <sup>w</sup> of this; so We doffed <i>a'n</i> ( <i>off</i> ) you <sup>g</sup> your <sup>t</sup> cover; so your <sup>t</sup> sight today ( <i>is</i> ) <i>hadeeton</i> ( <i>sharp</i> ).	لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِّنْ هَٰذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيدٌ ﴿٢٢﴾
23. And said his mate: this ( <i>is</i> ) what <i>laddayya</i> <sup>17</sup> ( <i>I directly and</i>	وَقَالَ قَرِينُهُ هَٰذَا مَا لَدَىَّ

<sup>10</sup> The word “كَذَّبَتْ” = denied <sup>w</sup> is in reference to the “people,” which is جمع تكسير = broken plural in Arabic; so its reference must be *feminized*, as indicated by the “ت” in “كَذَّبَتْ.”

<sup>11</sup> The speaker's pronoun “ي” in “وَعِيدٌ” by Arabic (*linguistic*) Rule, is omitted, for “التخفيف,” = “alleviation, lightening” or *Ayat's* end harmony (*rhyme*). See إعراب القرآن، لمحمود صافي

<sup>12</sup> The word “عَيَّ” the root for “عَيْنًا” has at least *four* different meanings, *related* but *distinct* from each other: (1) “weakened,” (2) “ignorant of,” and (3) “exhausted,” (4) “fatigued/weakened.”

<sup>13</sup> The word “قَعِيدٌ” has several meaning, relevant here is: the *companion sitter*, i.e. *the one that constantly sits as a companion to another*. اللسان.

<sup>14</sup> The word “لَدَنٌ” is *closer* than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لَدَنٌ” which *closer* spatially and *more specific*. So, “directly and possessively from” (him) seems to indicate such *closeness*. See اللسان.

<sup>15</sup> The word “ateed” = “عَتِيدٌ” singular, masculine, subjective noun, meaning that which was *prepared and made ready*. See اللسان.

<sup>16</sup> The expression “سكرة الموت” = “the death inebriety<sup>w</sup>/intoxication<sup>w</sup>” = Arabic tongue expression meaning: *death's hardship or death's difficulty*.

<i>possessively have) ateedon<sup>18</sup> (that which is in preparedness-readied).</i>	عَتِيدٌ ﴿١٧﴾
24. Let you both fling in Hell <sup>w</sup> every <i>kaffa'ren</i> (ever/stout ingrate/unbeliever), stubborn/perverse <sup>19</sup> .	أَلْقِيَا فِي جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ ﴿١٨﴾
25. <i>Manna'en</i> (ever/stout preventer) for the <i>khayre</i> (desirable/goodness/possession), aggressor suspect <sup>20</sup> .	مَنَاعٍ لِلْخَيْرِ مُعْتَدٍ مُّرِيبٍ ﴿١٩﴾
26. Who <sup>x</sup> [he] made with Allah another an <i>elahan</i> (a deity); so let you both fling him in the torment, the severe.	الَّذِي جَعَلَ مَعَ اللَّهِ إِلَهًا آخَرَ فَأَلْقِيَاهُ فِي الْعَذَابِ الشَّدِيدِ ﴿٢٠﴾
27. Said his mate: (O), our Lord, not I (caused) him (to) tyrannize;[and,]but [he][was in an afar misguidance.	۞ قَالَ قَرِينُهُ رَبَّنَا مَا أَطْغَيْتُهُ وَلَكِنْ كَانَ فِي ضَلَالٍ بَعِيدٍ ﴿٢١﴾
28. [He] said: let-not you <sup>z</sup> argue <i>ladayya</i> <sup>21</sup> (directly to Me); and <i>qad</i> (already and affirmatively) <i>qaddamto</i> (I advanced) to you <sup>b</sup> by the menace.	قَالَ لَا تَخْتَصِمُوا لَدَيَّ وَقَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ ﴿٢٢﴾
29. Not (to be) substituted the say <i>ladayya</i> <sup>22</sup> (directly to Me);and not I am surely <i>dhalla'men</i> <sup>23</sup> (iterative injustice-doer) for the <i>abeede</i> <sup>24</sup> (worshippers/submitters/slaves).	مَا يُبَدِّلُ الْقَوْلُ لَدَيَّ وَمَا أَنَا بِظَلَمٍ لِلْعَبِيدِ ﴿٢٣﴾
30. Day We say to Hell <sup>w</sup> : are you <sup>y</sup> filled <sup>y</sup> ; and says she <sup>y</sup> : is (there) of <i>mazeeden</i> (an increment/augmentation).	يَوْمَ نَقُولُ لِجَهَنَّمَ هَلِ امْتَلَأَتْ وَتَقُولُ هَلْ مِنْ مَزِيدٍ ﴿٢٤﴾
31. And(had been)nighed the Paradise <sup>w</sup> for the <i>muttaqeena</i> (they who reverentially guard against Allah's displeasure) other than afar.	وَأَزَلَّتِ الْجَنَّةُ لِلْمُتَّقِينَ غَيْرَ بَعِيدٍ ﴿٢٥﴾
32. This(is), what you <sup>z</sup> (are being) promised; for every <i>anwa-ben</i> (iterative repenter) <i>ha'feedhen</i> <sup>25</sup> (iterative keeper-up).	هَذَا مَا تُوْعَدُونَ لِكُلِّ أَوَّابٍ حَفِيظٍ ﴿٢٦﴾
33. Whoever <i>khasheya</i> ([he] reverentially-feared) <i>Ar-Rahmana</i> by the invisible and came [he] by a heart <i>muneeben</i> <sup>26</sup> (iterative returner-penitent).	مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَجَاءَ بِقَلْبٍ مُنِيبٍ ﴿٢٧﴾
34. Let-enter you <sup>z</sup> it <sup>w</sup> by peace; <i>tha'leka</i> (afar-that-it/) <sup>x</sup> (is) the immortality's Day.	أَدْخُلُوهَا بِسَلَامٍ ۚ ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٢٨﴾
35. For them whatever <sup>27</sup> they <sup>z</sup> will in it <sup>w</sup> ; and <i>ladayna</i> <sup>28</sup> (directly and possessively from Us) <i>mazeedon</i> (increment-/augmentation).	لَهُمْ مَا يَشَاءُونَ فِيهَا وَلَدَيْنَا مَزِيدٌ ﴿٢٩﴾

<sup>17</sup> For the word “لَدَيَّ” see the *Lexicon* attached to this *Translation*.

<sup>18</sup> See footnote 15 above regarding “ateed.”

<sup>19</sup> The word “عَنِيدٌ” = “perverse” which is “نَعْتٌ” = epithet, in grammatical term “adjective” for “stout unbeliever.” See *إعراب القرآن، لمحمود صافي* for a similar *Ayah* in (S11:59).

<sup>20</sup> The word “مُرِيبٌ” here is “نَعْتٌ” = epithet, i.e. “adjective,” hence “suspect.” See *إعراب القرآن، محمود صافي* however, the word “suspect” could fit for a noun or an adjective.

<sup>21</sup> See footnote 15 above regarding “لَدَيَّ”, however, here in the sense of *directly to Allah*.

<sup>22</sup> Ibid.

<sup>23</sup> The word “ظَلَامٌ” means *multitudinous injustice-doer*. The negation of multitudinous injustice-doing is *conclusively* implies that even a *once* injustice-doing will *not* avail or befit Allah. That is because the injustice-doing to a party benefits the injustice-doer. That is to say the injustice-doer *does his injustice* to someone in order to *benefit him-self*. Hence, the *multitudinous injustice-doing* benefits a *lot more*. Therefore, *negating the bigger* benefits *automatically negates the smaller one*. Clearly Allah is *exalted and is beyond any need*. So He does not wrong at all.

<sup>24</sup> The word “عَبِيدٌ” = “slaves, worshippers, submitters” means all Allah's creatures of humans or Jinn. So, if they are His “عَبِيدٌ,” then no one else “owns” them, hence they are *all free* from any human bondage.

<sup>25</sup> The word “حَفِيظٌ” is rooted in “حَفَظَ” = “kept-up” not just “kept, or maintained,” or even “guarded.” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*.” (*Emphasis is added*).

<sup>26</sup> The word “مُنِيبٌ” from “أَنَابَ” means *iteratively returned penitent*. See *الراغب*.



36. And how-many <sup>29</sup> We perished before them of a generation, they ( <i>were</i> ) harder than them a seizing; then they <sup>z</sup> explored in the country; is ( <i>there</i> ) of a <i>ma'heessen</i> ( <i>an escape-place</i> ).	وَكَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ أَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوا فِي الْبِلَادِ هَلْ مِن مَّحِيصٍ ﴿٣٦﴾
37. Verily in <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) surely a reminiscence-/remembrance <sup>w30</sup> for whomever [ <i>he</i> ] [ <i>was</i> ] for him a heart <sup>31</sup> and [ <i>he</i> ] cast the hearing while <sup>32</sup> he ( <i>is</i> ) <i>sha'beedon</i> ( <i>iterative witnesser/testifier</i> ).	إِنَّ فِي ذَلِكَ لَذِكْرَىٰ لِمَن كَانَ لَهُ قَلْبٌ أَوْ أَلْقَى السَّمْعَ وَهُوَ شَهِيدٌ ﴿٣٧﴾
38. And <i>Laqad</i> ( <i>verily, already and affirmatively</i> ) We created the Heavens <sup>w</sup> and the Earth <sup>w</sup> and what ( <i>are</i> ) between them both in six days and not touched-/betided Us of an exhaustion.	وَلَقَدْ خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا فِي سِتَّةِ أَيَّامٍ وَمَا مَسَّنَا مِن لُّغُوبٍ ﴿٣٨﴾
39. So <i>issber</i> ( <i>let-[you<sup>s</sup>] hold on patiently</i> ) over what they <sup>z</sup> say, and <i>sabbeh</i> <sup>33</sup> ( <i>let-say [you<sup>s</sup>]: subhana Allah</i> ) by your <sup>t</sup> Lord's praise before the sun's <sup>w</sup> rise/appearance and before the <i>ghoro'be</i> ( <i>sunset</i> ).	فَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ ﴿٣٩﴾
40. And of the night so <i>sabbeh</i> <sup>34</sup> ( <i>let say you<sup>s</sup>: subhana Allah to</i> ) Him and ( <i>also</i> ) rears <sup>35</sup> ( <i>of</i> ) the kowtowing.	وَمِنَ اللَّيْلِ فَسَبِّحْهُ وَأَدْبَرَ السُّجُودِ ﴿٤٠﴾
41. And <i>ista'me'a</i> <sup>36</sup> ( <i>let-[you<sup>s</sup>] affirmably-hear</i> ) ( <i>on</i> ) day calls the caller from a nearby place.	وَأَسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِن مَّكَانٍ قَرِيبٍ ﴿٤١﴾
42. Day they <sup>z</sup> hear the shriek-she <sup>y</sup> by the right; <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) the <i>khoro'je</i> ( <i>resurrection</i> ) Day <sup>37</sup> .	يَوْمَ يَسْمَعُونَ الصَّيْحَةَ بِالْحَقِّ ذَٰلِكَ يَوْمُ الْخُرُوجِ ﴿٤٢﴾
43. Verily We quicken and [ <i>We</i> ] deaden <sup>38</sup> ; and to Us ( <i>is</i> ) the destiny.	إِنَّا نَحْنُ نُحْيِي وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾
44. Day <i>tashqqaqo</i> ( <i>iteratively splits/rives</i> ) the Earth <sup>w</sup> a'n ( <i>regarding</i> ) them speedily; <i>tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) a throng on Us easy.	يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾
45. We ( <i>are</i> ) knowinger by what they <sup>z</sup> say; and not you <sup>s</sup> ( <i>are</i> ) on them surely a <i>jabbaren</i> ( <i>vigorous compeller/ever contumacious stubborn</i> ); so let-[you <sup>s</sup> ] remind by The Qur'an <sup>x</sup> whom <sup>p</sup> [ <i>he</i> ] fears [ <i>My</i> ] menace <sup>39</sup> .	نَحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنْتَ عَلَيْهِمْ بِجَبَّارٍ فَذِكْرٌ بِالْقُرْآنِ مَن تَخَافُ وَعِيدِ ﴿٤٥﴾

<sup>27</sup> The particle “ما” is “إسم أو أداة شرط” = conditional noun/particle; or “ما” = “إسم موصول” = connective noun meaning *that which*. See محمود صافي إعراب القرآن، لـ أحمد الحلب وإعراب القرآن، لمحمود صافي.

<sup>28</sup> See footnote 19 above regarding عند.

<sup>29</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long.”

<sup>30</sup> See footnote 7 above regarding reminiscence.

<sup>31</sup> The word “heart” here means the intellect, see البصائر.

<sup>32</sup> This “و” is adverbial, see إعراب القرآن لمحمود صافي.

<sup>33</sup> The phrase “subhana Allah,” means: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around.

<sup>34</sup> Ibid, regarding “subhana Allah.”

<sup>35</sup> That is at the ends of the kowtowing.

<sup>36</sup> See the Lexicon attached to this Translation for the effect of the letter س when added to a word.

<sup>37</sup> That is the Day of Resurrection.

<sup>38</sup> The word “أمات” in “نميت” is the transitive verb to deprive of life. See Merriam Webster's Unabridged Dictionary.

<sup>39</sup> The speaker's pronoun “ي” in “وعيد” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme). See إعراب القرآن، لمحمود صافي +

